

# Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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## THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation  
of the doctrines of the Second Advent of Christ,  
the Signs of the Times, the duty of mankind to  
observe the Bible Sabbath (the seventh day of the  
week,) together with the other commandments of  
God, the Nature of Man, his Unconscious state  
in death, the End of the Wicked, the Earth re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, Faith, Repentance, the  
future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

### My Bible.

How dear to my heart, while a pilgrim and  
stranger

I wander 'mid storms through the enemy's land  
Unmoved by its terrors, undaunted by danger,  
Is God's blessed Bible that lies on the stand.

When the tempter assails me in moments of  
weakness,

And seeks to destroy with a sweep of his hand,  
'Tis then I can gather such sweet words of com-  
fort  
In God's precious record that lies on the stand.

When adversity comes like the chill blast of win-  
ter,

So cold and relentless its ceaseless demands,  
'Tis then I remember my treasure in heaven,  
And turn to my Bible that lies on the stand.

When death, that great foe for humanity, stealing,  
Unwelcome and dreaded among our home band  
With faith we at once search the Bible for prom-  
ise,

Of certain release from the enemy's land.

Ah! yes, though our earthly hopes here that  
we cherish

Are fleeting and false, and unstable as sand,  
Yet we know that the promise of God cannot  
perish

In that precious old Bible that lies on the stand.

Though friends may desert and foes may assail  
me,

And the forces of Satan I'm called to withstand,  
There is one mighty Friend that will ever avail  
me—

I yet have my Bible that lies on the stand. —Sel.

### Obedience Necessary to Salvation.

SERMON BY W. H. EBERT.

'Who will render to every man according to  
his deeds; to them who by patient continuance  
in well-doing seek for glory and honor and im-  
mortality, eternal life: but unto them that are  
contentious, and do not obey the truth, but obey  
unrighteousness, indignation and wrath, tribu-  
lation and anguish upon every soul of man that  
doeth evil; of the Jew first and also of the Gen-  
tile. But glory, honor, and peace, to every man  
that doeth good; to the Jew first, and also to the  
Gentile; for there is no respect of persons with  
God.' Rom. 2: 6-11.

Is placing the above quotation at the head  
of this discourse, as a focal point of the sub-  
ject to which we desire to direct a few thoughts,  
we feel to be almost, if not quite, doing  
wrong, by thus taking it from its beautiful

connections as it stands in its proper place.  
But, knowing as we do, that this text is very  
frequently thus snatched from its connec-  
tions, and is made to serve a different pur-  
pose than its author intended that it should  
do; and desiring to present a few thoughts  
in reference to the same, we feel that it may  
not be a violation of a due respect to the  
Holy Scriptures to thus use this part of Rom.  
chapter 2.

Whilst it is true that this text does at once  
disprove all claims as they are held by those  
who teach the doctrine of an 'unconditional  
salvation of the whole human family to a fi-  
nal state of holiness and happiness, regard-  
less of their vices or their virtues' (as this  
same author declared elsewhere, 'that Jesus  
became the author of eternal salvation to all  
them that obey him.' Heb. 5: 9.) this alone  
falls far short of being all that is stated in  
this chapter. And, then again, when it is  
quoted by the ministers of the Disciple  
Church, as it is almost, if not quite univer-  
sally done by them, to prove that men must  
be baptised in order to be saved, because it  
teaches *obedience to the truth;* and then  
confine its whole meaning to *obedience* to  
the gospel of Christ, they also fall very far  
short from teaching the whole truth as Paul  
here taught the Roman brethren.

This, the second chapter of Romans, is a very  
dangerous chapter for those teachers to quote  
from, who teach 'the law of God abolished  
at the death of Christ.' For they should not  
forget the fact that Paul was an apostle of  
Jesus Christ, and that he spake 'by the word  
of the Lord,' and that he wrote the Epistle to  
them in the year A. D. 60, and that whatever  
was truth to the Roman brethren respecting  
the law, is true yet respecting the law, which  
is very fatal to their theory. For he speaks  
of the law in the present time. And when  
they affirm that the law is dead, 'and there is  
none now under the law,' because Paul said  
to the brethren that 'they were no more un-  
der the law but under grace,' they should  
certainly be ready to tell us where the sin-  
ners are and what are they under. If all are un-  
der grace, which means favor with God, will  
not all be saved? Why preach faith, repent-  
ance, baptism, if all are under grace? Where  
are the sinners? What is it they have done?  
What must they be taught to repent of? 'Sin  
is the transgression of the law,' 1 John 3: 4.  
And 'where no law is there is no transgres-  
sion,' Rom. 4: 15. And it would follow as  
the result, if God's law was abolished, there  
could be no sinners. No, not one!

And when professed ministers of the gos-  
pel teach the world that God's law has been  
abolished, they are doing all in their power  
to lift the flood-gate of crime and lawless-  
ness in the world; and the result of such  
preaching is to make the world worse, exact-  
ly in proportion to its quantity, and how it is  
believed. All teaching that takes off the re-  
straints of God's moral law from among men,  
leads to violence and crime. There is no  
doubt in the case but that a large share of the  
wickedness and general crime committed at  
the present time, is traceable to this kind of  
teaching. Jesus Christ taught that 'Whoso-

ever therefore shall break one of these least  
commandments, and shall teach men so, he  
shall be called the least in the kingdom of  
heaven,' Matt. 5: 19. The responsibility for  
immoral teaching is a fearful one, but many  
are taking it! But the teaching and the decla-  
rations as contained in the text, and the  
chapter in which it is found, allow of no  
cringing from obedience to all God's moral  
law of ten commandments, as well as to the  
gospel of his Son. But to see and hear men  
of talent and genius, who devote all their  
time to preaching; and a large share of their  
efforts made to try to prove that 'the law of  
God was abolished at the cross of Christ,'  
and who are living in a continual violation  
of God's holy law—breaking that law at least  
every Sabbath day, if in none other respect,  
but very often living in open violation of sev-  
eral of God's ten commandments; and, then,  
because they teach and practice obedience to  
the gospel by baptising, and by being bap-  
tised, covering up their contentions, and re-  
bellious disobedience, by flippantly quoting  
from David, 'The law of the Lord is perfect,  
converting the soul,' and that 'all God's com-  
mandments are his righteousness,' and that  
'the whole duty of man is to fear God and  
keep his commandments,' it causes us to feel  
a deep sympathy of pity for them, that they  
are so much misled themselves, and are so  
much misleading others. We feel that they  
are the very ones to whom Paul referred in  
the chapter of our text, when he says, 'And  
thinkest thou this, O man, that judgeth them  
which do such things, and doest the same,  
that thou shalt escape the judgment of God?  
and 'art confident that thou thyself art a  
guide of the blind, a light of them which are  
in darkness: an instructor of the foolish, a  
teacher of babes, which hast the form of  
knowledge, and of the truth in the law; thou  
therefore which teachest another teachest  
not thou thyself? thou that preachest a man  
should not steal, dost thou steal? thou that  
sayest a man should not commit adultery,  
dost thou commit adultery? thou that ab-  
horrest idols, dost thou commit sacrilege? thou  
that makest thy boast of the law, through  
breaking of the law dishonorest thou God?  
For the name of God is dishonored through  
you.' And, 'therefore thou art inexcusable,  
O man, whosoever thou art, that judgest; for  
wherein thou judgest another thou condem-  
nest thyself; for thou that judgest another  
doest the same things.' Rom. 2: 3, 19-24,  
and verse 1.

The law of God as laid down in the deca-  
logue, contains the synopsis of all his moral  
government. They are his laws of righteous-  
ness. And to do all these commandments,  
is to do God's righteousness; and to violate  
them is to sin against God; and it is by this  
law that man will be judged in the last day;  
for, the apostle James says so. James 2: 8-12.  
That law must be observed just as Jesus  
commanded it should be done, up to the very  
spirit of it. And, notwithstanding that God  
is now long suffering, and forbearing with  
man in his present rebellion against him,  
which is from his own great mercy and good-  
ness, hoping that man might be led thereby,



and observing a human made holiday as a part of divine worship, is a violation of both the 2nd and the 4th commandments. It can be nothing less than idolatry or sacrilege against God. Feeling it to be one of the great sins of the age in which we live, that many of the ministers of different denominations are preaching against the law of God and his Sabbath day especially, causing the world to be more reckless in their indulgence in crime, and especially in the violation of the Sabbath day, we regard it to be our duty to hereby admonish, exhort, implore, and pray all such, who may chance to read this discourse, to carefully examine this subject, and to 'take their feet off God's holy day,' as they are admonished by Isaiah the prophet, and to observe all God's commandments as well as the faith of Jesus, patiently and continually through life, that they may all receive the crown of life that God has promised to all the righteous who shall prove faithful; and that they may escape the punishment that awaits the contentions and the disobedient, which is 'an everlasting destruction from the presence of the Lord and from the glory of his power.'

Frankton, Indiana.

### The First Resurrection and the Reign, Revelation 20.

DANIEL W. LAMB.

In reply to Bro Sheffield's article in the *ADVOCATE* of August 9, I wish to offer a few thoughts. He says, 'In answer to questions by Bro. De Vos I make some statements respecting the thousand years reign of the saints with Christ, claiming that time of reign with Christ is already in the past.' Yes, Bro. Sheffield that is what I believe, and if the Editor of the *ADVOCATE* will kindly give me a space I will give some of the reasons why I so believe. This statement of the reign, the thrones, and the first resurrection in Rev. 20, is found in symbolic prophecy, and must not be construed or interpreted in a way to contradict other portions of scripture. What signifies the first resurrection? The reign? and the thrones? A right understanding of these terms is absolutely essential to a right understanding of Rev. 20 and the thousand years reign.

First let us see what is meant by the first resurrection. The word resurrection signifies a revival from the dead. The first resurrection then must signify the first revival from the dead. The apostle Paul tells us what this revival is in Eph. 2: 1. 'And you hath he quickened who were dead in trespasses and sins.' Also verse 5, 'Even when we were dead in sins hath quickened us together with Christ.' Also Col. 2: 13, 'And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.' This first resurrection constitutes those who experience it; blessed and holy, and gives them exemption from the second death. See 1 Peter 2: 9, 'But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.' See also Rev. 2: 11, 'He that overcometh shall not be hurt of the second death.'

This sentence, 'This is the first resurrection,' can have no reference whatever to a literal resurrection of the dead, and must signify or refer to the spiritual condition of that class who have ever constituted the true church of God, and especially to those of that class who put on Christ during those

thousand years. Rev. 20: 4, 'And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the souls (persons, Syriac,) of them that were beheaded for the witness of Jesus, and for the word of God, and which had not [would not, see ch. 13: 15, 16,] worshiped the beast, neither his image, neither had received his mark [baptism] upon their foreheads or in their hands; and they lived and reigned with Christ a [those Syriac] thousand years.' Who sat upon these thrones during the thousand years, while the Dragon was bound? Certainly not that class who were being 'beheaded for the witness of Jesus and for the word of God.' These thrones undoubtedly symbolize regal authority, and those that sat on them to whom judgement was given, have power to make laws and to execute them and are symbolized by the phrase, 'The Beast and his image,' or the civil power and the papacy. The executive authority of the civil arm beheaded or executed those saints, whom the papacy condemned during those thousand years.

And now we notice another class who lived and reigned with Christ a [those Syriac] thousand years. As the first resurrection is symbolic, and does not signify a literal resurrection, so also the reign here spoken of is symbolic. To reign signifies royal or kingly authority, power, to predominate, to overcome. (See Webster.) In 1 Peter 2: 9, we read, 'Ye are a chosen generation, a royal [kingly] priesthood, an holy nation;' and in Rev. 1: 5, 6, 'Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.' On this point please read the following extract from Wm. F. Collier's tract. 'Do not these quotations clearly teach that there is a sense in which those whose sins have been washed away in the blood of Jesus are kings and priests, even now in the present dispensation? If then the true church are a loyal or kingly people, and if to reign signifies to overcome, to prevail, does not the church reign in this symbolic sense when they overcome their enemies 'by the blood of the Lamb' and 'by the word of their testimony,' even though they suffer death on account of this testimony? Here is a sense in which Christ reigns during this dispensation, as shown by Psalms 110: 2, 'Rule thou in the midst of thine enemies;' also 1 Cor. 15: 25, 'For he must reign till he hath put all enemies under his feet.' In this reign Christ is not personally present with his people, but by his Spirit. See Matt. 28: 20. 'Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always even unto the end of the world.' Also John 16: 7, 'Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I depart I will send him unto you.'

It is in this sense that the saints reign with Christ during those thousand years, while under the dominion of those powers symbolized by the beast and his image. In Rom. 8: 36, 37, we read, 'As it is written, for thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.' See also Rev. 12: 11, 'And they overcame him, by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.' Therefore when it is said of the class who were being beheaded for the witness of Jesus that at that very time they were living and reigning with Christ, it sim-

ply signifies that in the very act of suffering death for the witness of Jesus, they were conquering, prevailing, and overcoming the beast and his image with, by, or through him, (Christ).' (Collier.)

And now let us find the chronological place of those powers symbolized by 'the beast and his image.' The beast to which, or in the likeness of which, an image was made, was the leopard beast, which represented Rome after its religion was changed from paganism to Christianity, which change took place in A. D. 324. The head of this beast which was wounded to death, was the sixth or imperial head of Western Rome, which fell A. D. 476, before the arms of Odoacer. The formation of the image is not due till the revival of this head, which took place in the reigns of Peppin and Charlemagne, from A. D. 755 to A. D. 800, when Charlemagne was crowned by the pope emperor of the Romans, and thus the deadly wound was healed. In 755, Peppin conferred civil authority upon the pope and thus the papacy became an image or likeness of the beast, or civil power, in that it possessed both civil and religious authority. The binding of the Dragon (or paganism) took place about 793, to 798, when Charlemagne subdued the last pagan power, and compelled them to be baptised and embrace Christianity, as held by the papacy. Paganism was restrained—bound—for one thousand years till the French Revolution. In 1793 France declared officially, 'There is no God, thus personating Satan loosed out of his prison. See Rev. 20: 7, and here ends the time of the persecuting power of the beast and his image.'

And now almost a century has passed since that event, and the events predicted in Rev. 19: 20, concerning the Beast and false Prophet were fulfilled, also verse 10 ch. 20. It was then the last predicted judgment, just preceding the appearance of the great white throne, was inflicted upon those powers. And now the appearance of the great white throne is almost due, which brings the destruction of all those wicked earthly powers, and the literal resurrection of all the dead of Adam's race at the coming of the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom.' These are some of the reasons which compel me to believe that the thousand years of Rev. 20 are past. I might give more, but it might make this article too long. Watch, for the day of the Lord is at hand.

Yours looking for that blessed hope.

Denver, Mo.

### Jacob's Well.

THIS is one of the spots in Palestine whereof all tradition concurs as to its identity. This makes it venerable. And now we are looking down into the well at which Joseph so often watered the flock of his father Jacob. The top has been partly arched over, covering a little space around what we would call the 'curb' of the well. The dragoman gave me his strong arm, and let me over this upper and outer rim, and down a few feet to a point where I got a nearer view of the depth below. Explorers who have measured it have found it over a hundred feet deep, but a part of this has been filled up by the stones cast into it.

But how came Jacob to dig such a well? is a question often asked. He was close to the Vale of Shechem, which is full of streams. What need of boring a hundred feet through the solid rock to find what a mile or two distant was running away in exhaustless abundance? The answer is, that neighbors are not always friends; that the inhabitants of the

towns and the shepherds of the plains had little to do with each other, and even might be in open feud. In Christ's time, 'the Jews had no dealings with the Samaritans,' and seventeen hundred years before, a progenitor of the Hebrew race may have been to them a stranger and an alien. The people of Shechem might be friendly to-day and enemies to-morrow; and they might have water flowing through their city, they might at any moment shut it off from him. With all the flocks and herds, he could not be dependent on such an uncertain supply. And so he dug his well, 'and drank thereof himself, and his children, and his cattle.' The woman of Samaria, who came here to draw water, had probably been out on the plain tending the flocks, and at the sixth hour—noon—had no other spring to go to but Jacob's well.

But the chief interest of this spot is, that one greater than Jacob or Joseph has been here. On this very ground, sitting where we now sit, our Savior sat and talked with that woman of Samaria, revealing to her astonished eyes that in the worship of God the place matters little; that 'neither in this mountain,' looking up to Gerizim, which rose above him, 'nor yet at Jerusalem,' shall men worship the Father; for that 'God is a spirit, and they that worship him must worship in spirit and truth.'—H. M. FIELD, D. D.

## THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Sept. 6, 1887.

JACOB BRINKERHOFF, Editor.

### Practical Religion.

THE practice of the religion of Jesus is that which truly gives life to its profession, and it is truly a noble practice to imitate the virtuous life of the Son of God who lived for our benefit and died for our salvation. We naturally look for this practical attestation of the faith of the disciples of Jesus. Our profession must be manifested by our course of life; an apostle has written that we must show our faith by our works, and that a profession of faith without such attestation is only a dead faith. There is a line of demarcation in the social and moral world between the professor and the non-professor, which cannot be specifically laid down further than is done by the apostle, when he said, 'Be not conformed to the world; and, Come out from among them and be ye separate, and I will receive you, saith the Lord. When the Christian professor keeps this in view he is not likely to be found on the wrong side of the line, but is willing that those who live only for the world, its pleasures and emoluments, should have them, for such is all that they will get; their possessions are wholly of time; but the Christian professor finds pleasure in the exercise of faith and in the pursuits of the virtues of the Christian religion.

Practical religion presupposes something to practice. A profession of religion must consist of Bible doctrine to some extent; it must have a foundation upon which to rest and to build, Jesus and his salvation being the chief corner stone. By the communion of the Holy Spirit we have harmony with God, from which flows the desire to be godly, to be like the Divine Pattern, to make our characters as much as possible like what they will be in the kingdom to come. Our aspirations will be for that which is elevating

to the mind and character, and there will be a corresponding desire to avoid its opposite. And this will be one of the chief distinctions of the Christian character. But unbelievers tell us that the nobility of manhood and womanhood incites to mental culture and refinement, reaching out after that which is great and good, and such is not always a Christian distinction. That may be true, and it shows a worthy location for the implanting of the profession of the Christian religion and the maintainance of its hopes and faith. But the Christian mind will give God and heavenly things their proper place, so making manifest its exalted character and aspirations.

But the natural proclivities of the natural mind and its disposition to carry men into its natural channel of self interest and lawlessness are not easily led into subjection to the Holy Spirit, and made to bear its fruit. And even when we have run well for a season and obtained victories, and have manifested the spirit of Christ, the natural bent of inclination will sometimes throw us off our guard, and as Paul says, we do the things we would not, and so realize our deviation from the line of godliness marked out, and instead of 'gentleness and peace' we leave wounds and sorrow. The Christian wants to be constantly on guard, watching the temptations of the way, lest amid trial and perplexity we are brought into bondage and lose our peace with God and depart from his service. In the virtues of practical religion we are daily walking with God, and in some way manifesting our calling to the service of our Master. We are thus reflecting the divine light of heaven, from our Savior, and glorifying God, which is the true object of our calling, besides obtaining for ourselves an admittance into the coming kingdom of God.

### Mohammedanism in Prophecy.

THE object of the study of prophecy is frequently set forth as a profitable thing for the Bible reader and student, both to understand what inspiration has given us at different times for our learning, and also to encourage a love for the Bible itself, whereby we may love all the sacred teachings, and also him who has given it to us; and by understanding the prophecies that are past we have confidence for the fulfillment of the future, and may trust the promises for our individual blessings and benefit. And thus when prophecy points out that the kingdom of God, to be established by our Lord Jesus Christ, is to succeed the others which the same prophecy points out, by understanding how the prophecy has pointed out the future, we can have greater confidence in the sacred word that the kingdom of God draweth nigh.

The fulfillment of prophecy is one of the best evidences of the inspiration of the Scriptures. By the mouth of his prophets Jehovah has proclaimed that certain events should transpire, the prophecy given sometimes hundreds of years before history verifies the prediction, and always fulfilled so that the Bible student can see how clearly the two harmonize. For only Divine Providence could point out the future, and these prophecies having done so, it is evidence that our Scriptures are genuine, and what we claim for them.

Different empires and kingdoms have been thus pointed out, and the Roman Empire more particularly than others, for it was the nation which afflicted and persecuted the people of God to the greatest extent; and thus was more particularly pointed out by

the last of the prophets, who lived in the opening of the Christian dispensation, when the Christians were under the power of that nation, scattered through its provinces, first persecuted by heathens and idol worshippers, and afterward by Apostate Christendom; fanaticism and bigotry became tyrannical to exterminate all opposition, no matter how much more in the right than itself. With all the prominence given to Roman Catholicism in prophecy, which ruled and persecuted in Western Europe, who could suppose that another gigantic empire, which united the ecclesiastic with civil power in Eastern Europe and Asia and Africa, should be left out of prophecy? It put to death multitudes of the followers of Christ. It took possession of a large part of the old Roman Empire, and during the long course of its predominance would not allow the Christian religion to be preached or practiced. And not until Mohammedanism had gone into decadence of power did it tolerate the adherents of Jesus of Nazareth in its dominions. In this article we desire to call attention to some of the prophecies pointing out this false religion and oppressive government.

The prophet Daniel stood in the Old Testament times when the nation of Israel had gone into gentile captivity, under the mightiest nation that had up to that time ruled the world; or that part of it known to history. The nation of the Lord was not thenceforth to ever be an independent ruler, and the Lord gave the prophet a view of the governments that would in turn hold dominion over that once favored land, and up to the close of the Jewish dispensation and the coming of Messiah, pointing out that the Roman Empire would then hold the dominion; its continuity and the further course of time shown by the symbols pointing out its divided state, as the most prominent of the world's actors, while the nation under consideration was pointed out among them likewise. The prophet of the Christian dispensation, in the revelations given to him near its outset, shows the great persecutor of true Christianity as the chief figure, only going back with the emblems to show us the connection with the world's great empires, and more largely delineates both of the false religions which thrived from that time on and oppressed the true church of God.

In the first view of world empire shown to Daniel, in the metallic image of chapter 2, Mohammedanism may only be said to be represented as one of the toes of the image, being one of the divisions of the Roman Empire. In the divisions of the great Roman Empire, the Saracens, who were followers of Mahomet, occupied a very large part of the Roman territory; arising in the 7th century, in a century's time took possession of the best portion of the East, as well as of Northern Africa, and when Mohammedanism reached its zenith its territory occupied as much of the earth as the Roman Empire had itself done. When the old Roman Empire was subverted by the Barbarians in the 4th and 5th centuries, the Eastern Empire remained under its own Roman kings, it became known as the Greek Empire, and was really one of the divisions of the Roman Empire. Its territories were gradually encroached upon by the Saracens, who were Mohammedans, until in the middle of the 15th century Constantinople fell into their hands and Eastern Rome or the Greek Empire, was no more. The Roman Empire then existed only as the revived head of the beast, Rev. 13: 3, which was revived by the Emperor of France being crowned king of Rome, at Rome

in 800 A. D. The sway is known to all students as to the geographer of

In Daniel's 2nd vision after the symbols pointed out its divided state to arise as a little horn speaking great things, seven times and laws; the same which papacy could power being only ear think to make the change, as shown in Dan. 7, both of which represent under Alexander threw its predecessor itself divided into four parts were afterward though it never entirely all the territory either Egypt or Syria four governments are verted, except as the es or becomes great which had formerly this power is called name as we read in them the same dominions differently, and the cations, we cannot c

This little horn out of one of the divisions of the Roman Empire, which Rome the Roman nation, time, before Cyrus out of territory that of Greece, or of any ors, and so we can of Daniel 8 was E tions apply to Moh Arabia, in the city Mahomet was born wrote his Koran. Syria, one of the and although Moh until after Rome divisions of Grecia conquered by the wandering tribes lead of Mahomet ers, became con Syria, massacred and Jews alike, the authority of M true prophet of G

(Continued)

### The Sa

As inquiries through your col to Sabbath-observ following of suffi

As to the Seventh-day Sabbath, to be a very general and Catholic following proposition seventh-day was sanctified, set ap

That this restoration requiring of commandment v 27, 29.

That the Sabbath en by the mouth there on stone 12, 13 and 5: 29

in 800 A. D. The sway of Mohammedanism is known to all students of history, as well as to the geographer of the day.

In Daniel's 2nd vision of worldly empire, after the symbols point out the 4th kingdom and its divided state, the Papacy is seen to arise as a little horn power, with a mouth speaking great things, even thinking to change times and laws; the sacred times of Jehovah, which papacy could only think to do, its power being only earthly and it could only think to make the change. Later, after two years, as shown in Daniel 8. he is shown another vision of empire, as though to give a view of something not shown in the previous chapter. This time the dreadful and terrible beast is not shown, nor the Roman Empire under any symbol. But here a he goat corresponds to the leopard beast of chapter 7, both of which represent the Grecian empire under Alexander the Great, which overthrew its predecessor, Medo Persia, and was itself divided into four parts. These four parts were afterward conquered by Rome, although it never entirely subdued and occupied all the territory previously held by either Egypt or Syria. In chapter 8, these four governments are not spoken of as subverted, except as the little horn of v. 9 waxed or becomes great and occupies territory which had formerly been theirs. Because this power is called a little horn, the same name as we read in ch. 7, some people call them the same dominion. But as they arise differently, and they have different specifications, we cannot call them the same power.

This little horn power of Daniel 8, arose out of one of the divisions of the Grecian Empire, which Rome did not do, for Rome, the Roman nation, arose before Alexander's time, before Cyrus conquered Babylon, and out of territory that never came under rule of Greece, or of any of Alexander's successors, and so we cannot say that the little horn of Daniel 8 was Rome. But the specifications apply to Mohammedanism. It arose in Arabia, in the cities of Mecca and Medina—Mahomet was born in Mecca and near there wrote his Koran. Arabia was a dominion of Syria, one of the four divisions of Grecia; and although Mohammedanism did not arise until after Rome had conquered the four divisions of Grecia, the Arabians were never conquered by them, being constituted of wandering tribes generally, who, under the lead of Mahomet and his immediate followers, became conquerors, took possession of Syria, massacred and persecuted Christians and Jews alike, forcing all to acknowledge the authority of Mahomet, and that he was a true prophet of God.

(Continued in next number.)

**The Sabbath Question.**

As inquiries have recently been made through your columns for information relative to Sabbath-observance, you may deem the following of sufficient interest to publish:

As to the Seventh-day Sabbath, there seems to be a very general agreement in both Protestant and Catholic Churches, as to the following propositions, viz: That the first seventh-day was God's rest day, and by him sanctified, set apart for a holy use. Gen. 2:1-3.

That this rest day was an existing institution requiring observance before the Sabbath commandment was spoken at Sinai. Ex. 16: 4, 27, 29.

That the Sabbath commandment was spoken by the mouth of God at Sinai, also written there on stone by the finger of God. Deut. 4: 12, 13 and 5: 22.

That the ceremonial or yearly Sabbaths were commanded through Moses and by him, with a book. Lev. 23: 28, 29; Deut. 31: 24: see Col. 2: 16.

That the frequent mention of Sabbath-day in Scripture records, from Sinai to the crucifixion, prove that it was a prominent and sacred institution to that time, certainly. Neh. 13: 16, Isa. 58:13, 14, Jer. 17:27, Luke 23: 55, 56.

At the present time, however, there are opposing theories as to which is sacred since the resurrection, the seventh or the first day of the week.

The view of the Catholic Church may be briefly presented in their own words.

In a Catholic work, 'Abridgment of Christian Doctrine,' is the following:

'Q.—How prove you that the church hath power to command feasts and holy days?'

'A.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church.'

From the 'Doctrinal Catechism:'

'Q.—Have you any other way of proving that the church has power to institute festivals or precepts?'

'A.—Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority.'

As to the proximate time of this change, the following quotations from Protestant Sunday-keepers give considerable light:

Christian at Work: 'We must go later than apostolic times for the establishment of Sunday-observance.'

Chambers' Encyclopedia: 'By none of the fathers before the fourth century is it (Sunday) identified with the Sabbath, nor is the duty of observing it grounded either on the fourth commandment or on the precepts of Jesus, or his apostles.'

Lyman Abbott, editor Christian Union: 'The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any foundation in the New Testament.'

The Watchman (Baptist): 'The Scriptures nowhere call the first day of the week the Sabbath. There is no Scriptural obligation.'

The P. E. Church, in Catechism, of the change, says: . . . 'Done by authority of the church.'

M. E. Theological Compendium: 'No command . . . for keeping holy first day of the week.'

Albert Barnes; 'No precept for it (observance of Sunday) in New Testament.'

Neander, church historian: 'The festival of Sunday . . . was always only a human ordinance.'

Dr. Scott says: 'The change . . . appears to have been gradually and silently introduced.'

Chambers Encyclopedia: 'It was not till 538 that abstinence from agricultural labor on Sunday was recommended rather than enjoined.'

Dr. Heylyn: 'Take . . . the fathers or the moderns and we shall find no Lord's day instituted by any apostolic mandate. . . . No Sabbath set on foot by them on the first day of the week.'

Christian at Work: 'And on this basis (the

gradual concurrence of the early Christian Church) and on no other does the Christian Sabbath rightly rest.'

The matter of consistency relative to Sunday-observance, whether it lies with Catholics or Protestants, is tersely commented upon in a work entitled 'The shortest way to End Disputes about Religion'—an approved work in the Catholic Church:

'But Sunday is not the Sabbath-day. Sunday is the first day of the week; the Sabbath-day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day and said distinctly, 'Thou shalt keep holy the seventh day;' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.'

'You are a Protestant and you profess to go by the Bible, and the Bible only; and yet . . . you go against the plain letter of the Bible and put another day in the place of the day commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this 4th. command is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. . . .

'The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

'But, had it happened otherwise—had some one of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. In outward act we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend as you do to derive our authority for so doing from a book, but we derive it from a living teacher, and that teacher is the church.'

And to sum up the situation and behold the clashing of sects, we are led to ask, 'What is Truth?' If the Catholics are right in Sunday-observance, the Bible is obsolete as regards any day. If the Bible is right all who observe Sunday are wrong, for Sunday-keeping is prohibited. 'Six days shalt thou labor, but the seventh day is the rest day of the Lord, thy God; in it thou shalt not do any work.' Ex. 20: 8, 9, 10.

It is safe to obey God.—Providence Evening Journal.



in every twenty-five, and he is coming to do a work that has not been done, but it is of no use if he comes at death, as is supposed. Such doctrine will do away with the literal resurrection of the dead, which is the only door for eternal life to them. All the saints that have died are perished if there is to be no resurrection. Please read the 15th chapter of 1 Corinthians, and excuse me from comments further on that subject.

But to return to the subject of eternal life; by searching the Scriptures as Christ directed we find there were different trees in the garden of Eden, all good to eat from but one; that would produce death, hence it was prohibited. Now which did Moses write the devil got Eve to eat? Why, the tree of death. Then death's seed was sown in the first human pair. They had no immortality before, or they would not have sinned against an immortal God. So what God breathed into Adam to make him live was not an immortal soul, nor immortality which is eternal life. The Jews thought they had that, but were mistaken; just as we thought before searching the Scriptures on this point. That will straighten any one out on the immortal soul theory. Get by the lie of the devil recorded in Genesis 3: 4, and read what is written farther on. After the pair had sinned, God in his goodness drove them out of the garden to keep them from getting at the tree of life, for if they had eaten of that they would have been immortal sinners, and must have lived forever in sin, blaspheming God as many teach.

Now you have a few facts why I can't believe that man is a double entity, for what God breathed into Adam was no part of man any more than the steam of an engine is part of the machine, or another entity inside of the first. Man was man before he lived by the 'breath of life' as much as after. Men will be men after the 'breath of life' returns to God who gave it. The breath is the spirit of life that Stephen gave up; hence he is a dead man until God breathes again on his dead bones. In the vision of the resurrection recorded in Ezekiel 37, after the bones came together, the sinews, flesh and skin were added, and thus they were men; but there was no breath in them, hence they were dead men. The breath of life is here called the spirit that made them live, and nothing else.

In one part of your letter you want to know what I think of Philippians 1: 23. The Emphatic Diaglott says the original word is rendered 'return' in Luke 12: 36, the only place where it is found in the original Greek. It reads, 'When he will return from the wedding.' Paul's desire was to return and be with Christ, which was 'far better' than to live or die. This agrees with all Paul's teachings. Then paradise will be restored, which will be the kingdom of God in which the thief on the cross asked Jesus to remember him. Jesus promised him that day that in a future day he would remember him just as the thief desired. The thief did not ask to be remembered when Christ went up, but when he comes again to set up his kingdom. Coming and going are two opposite events. It was forty days before Christ went up, and he has not come into his kingdom yet. The thief will enter the kingdom when Jesus comes.

The parable of the rich man and Lazarus will then have a fulfilment, for Abraham has no bosom now, nor the wicked man a tongue, nor Lazarus a finger. A parable is never a literal thing, but represents something else, generally in the future to be literally fulfilled. If you

spiritualize this parable then both men are spiritual, and heaven and hell are in speaking distance, which makes nonsense of the whole thing.

The devil and the Pope have tried hard to make us believe there is a little man inside of us that governs us. If so, he is the author of all our wicked actions and ought to be damned, which could not be if he was immortal unless God damned part of himself. The first lie of the devil has got a large family, and all nations have had their kingdom destroyed by this old serpent's deceptions. He has deceived kings by pretending to talk with the immortal souls of dead heroes, and they told them how to plan their battles. Thus Xerxes did, and all others who followed the advice of oracles. So Saul, the first king of Israel, went to the witch of Endor, who pretended to bring up Samuel sixty-four miles from where he lay buried. This is the lie of the devil, and God caused Saul to die on that account. See 1 Chron. 10: 13, 14. Whoever inquires of the Lord and searches the Scriptures on the subject of immortality and eternal life will not believe in immortal soulism.

There, my friend I have given in short a few of my reasons for changing my former, traditional views for the Word of God. He 'only hath immortality,' and we are commanded to seek after it 'by patient continuance in well-doing,' which shows that we do not possess it.—ELD. HIRAM MUNGER in Springfield Republican.

DISRAELI is credited with the saying that the secret of success is in being ready for the opportunity when it comes. The truth of this saying is most forcibly illustrated in the teaching of Jesus in the parable of the Ten Virgins. When the Bridegroom came they that were ready went in with him to the marriage. But they who had neglected preparation until the cry was heard, 'Behold the Bridegroom cometh,' and then went away to get ready, came back and found the door shut. All the difference between having a seat at the marriage feast and being hopelessly shut away from it, is in the alternative—prepared or unprepared. On this principle of success, the student spends years in study, getting that discipline of mind and that power of application which will enable him to meet opportunities with a ready and skillful hand, and even turn adverse conditions into opportunities. God puts before all men the offers of the gospel and the opportunities of a glorious life, but all these will be as nothing to the sluggard in religious matters, for not being ready for opportunities as they come, they pass on and leave him hopelessly in the rear. So will it be when the last great day shall come. Christ will say, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' and they that are ready shall enter in with shouts of victory and songs of praise; but to them who are not prepared, there will remain no more opportunity. 'Therefore be ye also ready.'—*Sabbath Recorder*.

LETTER DEPARTMENT.

From Sister Lurana Elliott.

DEAR Brothers and Sisters of the Advocate: In reading so many good letters from different ones makes me feel to want to write a few lines for our good paper, which may be the means of encouraging some of you. We are sorry to know of so many isolated ones who are deprived of both preaching and church organization. But remember, if you

are faithful you help to make up the church of God. I sometimes think that it may be best to advance the cause of God that his people should be scattered. Christ said to his disciples, 'Ye are the light of the world.' This being the case they must be where the world can see them. In this world we can but expect to meet with trials, troubles, and separations, but if we are faithful to the end Jesus will own us at his coming, and forever banish these troubles. We are blessed with a church organization here, and we have preaching once a month. Bro. E. G. Blackmon is our minister. We have new members coming in all the time, in spite of all opposition that can be brought against us. God's word will have its desired effect; it will bring out the honest in heart. We went out the second Sunday in Aug. to hear a Baptist minister; he was going to review Bro. Blackmon's sermon that he preached in reply to the sermon this same minister preached when Bro. Long was here. But when he got up Bro. Blackmon was present, and he just began and reviewed his sermon that he preached when Bro. Long was here. Bro. Blackmon reviewed him on last Sunday evening; had a good audience. Bro. Blackmon's sermon so incensed them, that is those that are opposed to the Sabbath, that they talk of taking him out and whipping him; they say that no man ought to be allowed to teach such doctrine. But all such persecutions only make me stronger in the truths as taught by the word of God. The church has chosen Bro. Blackmon to go to Albany to the Conference meeting. We would like to have gone ourselves if it had been possible, but we are poor in this world's goods, but I hope to be blessed with the riches of God's truths. If we can not be with you all we still pray for the success and prosperity of the church and the spread and acceptance of God's holy truths. We are having a good Sabbath School here at this place; all come out regularly and take an interest in the exercises. Oh may we all take a greater interest in the truths of the Bible! Oh may I ever be found on the Lord's side! Pray for me, brothers and sisters, that I may hold out faithful unto the end, and meet you all in the new earth.

Wall, Mo.

OBITUARY NOTICES.

DIED, of Cholera Infantum in Lacota, Mich., Aug. 22, 1887, Loey, daughter of William and Ida Tappan, aged one year and 22 days. The funeral was held at the M. E. Church, where a crowd gathered to sympathize with them in their time of grief. Words were spoken by the writer from 1 Cor. 15: 26, 'The last enemy that shall be destroyed is death,' showing that God was not the author of death, but of life, and the Devil has the power of death; also that the time was not far distant when the enemy should be destroyed, and death and sorrow should be swept away, and the sleeping ones should come forth clothed with immortality and eternal life.

Till then your home will vacant be,  
Till then no more their forms you'll see.  
But in the resurrection day

A voice will call and they'll obey.

For God hath said, by a prophet old,  
Your children shall come, both young and old,  
From the enemy's land to die no more,  
They'll live forever on the golden shore.

Dear children, while you sorrow here,  
For those you've loved and held so dear,  
Just look beyond the narrow tomb,  
Where joys immortal ever bloom.

L. J. BRANCH.

THE ADVENT & SABBATH ADVOCATE

EXPENSES.—One of our exchanges published a notice a few weeks ago that its expenses were \$60 a week. That paper is about one-fifth larger than the ADVOCATE, set in type of the same size, and has three columns of advertisements—books, tracts, and other advertisements. If our expenses were proportionate how would they be met? But we have expenses, and we have not for some time received sufficient means to meet them.

A Practical Temperance Lecture.

It is surely a token of a better day for the working-men of this country, that the leading representatives of the most extensive labor organization ever formed are throwing the weight of their influence so unequivocally against the drink-habit, which has dragged down and enslaved so many of their number.

It is said that Mr. Powderly, the head of the Knights of Labor, recently remarked that he sometimes thought 'the liquor question is after all the only labor question worth talking about;' and in a recent circular to the different assemblies throughout the country he earnestly exhorted the members of the organization to abstain from all intoxicating liquors that they might deal earnestly and soberly with the problems before them.

The following extract from the Christian Union indicates that he is not ashamed to avow his sentiments on the temperance question.

On the occasion of the visit to Washington, of Mr. Powderly and his associates of the executive board of the Knights of Labor to appear before the Curtin committee on the south-west strike, it is said that certain of the senators, who were anxious to meet them, went over to the House of Representatives end of the capitol, and members who were acquainted with Mr. Powderly, were sent out to hunt him up. Upon finding him they took him to the place where the senators had arranged to be. Upon arriving at the door, Mr. Haynes, of the executive board, looking around, asked the question: 'Is this a place where liquor is sold?'—noticing the appearance of the sale of liquor in the room. Upon the answer being given, 'yes,' he said, 'Then I cannot go into that room.' Mr Powderly at once added 'nor I, either.'

That the representatives of American labor should be called upon in this way to rebuke American law-makers on the temperance question is not a thing of which American republicanism should be proud, but that the laboring men of the country should have called to the head of their organization men who would thus dare to rebuke liquor selling in the capitol of the nation is to their everlasting credit.

Tract Preaching.

LIKE everything else, tract distribution can be used in the interests of a good or a bad cause—either to disseminate truth or error—but the fact that it is sometimes made to serve a bad purpose, should not dissuade us from making it potent for good. Why should there be an abatement in this work? Says a secular paper of recent date: 'It seems that the business of the American Tract Society has fallen off one-half in fifteen years.' Are we, too, retrograding? Should we not rather double our diligence in this enterprise.

Tract preaching, if not abused, can be made a potent auxiliary in gospel proclamation. A foolish waste is often indulged in, however, by scattering so many kinds promiscuously. In giving too many kinds of medicine at once, the patient is apt to disgorge the whole; and it would not bespeak wisdom on the part of a physician to give a sample of all the remedies contained in his saddle-bags in one dose, hoping that some one might reach the difficulty. It would be better to learn what ails the patient, and then give a speedy remedy. So with theological patients—cure one theological disease at a time, instead of giving a promiscuous dose at once for every ailment. The mind cannot digest everything at once, especially if troubled with theological dyspepsia.—*Sel.*

THE Rev. George Muller, founder of the Bristol Orphan House and author of 'The Life of Faith,' recently returned to England after an absence of several years, during which he has travelled 130,000 miles and addressed more than a million of people. He is eighty-two years old and in vigorous health.

APPOINTMENTS

Michigan Annual Conference.

NOTICE is hereby given that the seventh Annual Conference of the Church of God in Mich., will be held in the Rush Lake school house, two miles north and two miles west of Hartford, commencing Sep. 15th, and lasting until Monday the 19th. A ministerial session will be held in connection with this Conference for the purpose of preparing ourselves unitedly for the work. This meeting will convene on Friday forenoon, at 9 o'clock. We hope all of our ministers will be present, and if not in person send in your report, giving number of sermons preached, and your success as a minister. The Sabbath School work will be the next work taken up. We already hear people say that this meeting is in the worst time of the year, but if we should all seek the best time of the year the different States could not have the privilege of listening to Bro. W. C. Long, which we expect to do at this meeting, as he has already informed us that he will be there. You will his expenses are to be met at this meeting, so come prepared. May the Lord help each one of us to throw away our excuses and come to this meeting. We expect a good meeting, and if you are there you will enjoy it. Then come to Conference.

J. C. BRANCH.  
J. HOGBOOM. } *Ex. Com.*  
W. E. FIELDS.

Kansas & Nebraska Annual Conference.

The Third Annual Conference of the Church of God in Kansas and Nebraska will be held at the Switzer Gap School House, Jewell Co., Kansas, commencing September 30th, 1887, and continuing over Oct. 2nd. The above school house is located nine miles north of Omo, and five miles south-west of White Rock. A cordial invitation is extended to all to attend this meeting.

J. H. NICHOLS.  
M. N. KRAMER. } *Ex. Com.*  
J. J. MOSS.

Received on Subscription for Advocate

Cyrus Hogarth \$2, J R Wright 50 cts, A G Long \$1, A J Haves \$2, Sarah Marshall \$1.50 N A Wells \$2, Phillip Strong \$1, John Mc Donald \$2. To pay indebtedness for publishing, Cyrus Hogarth \$1.  
Received on Iowa Conf. fund,—R E Cavi-  
ness \$10, A C Long \$10.

Books and Tracts for Sale at this Office

*The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.

*The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

*The Sabbath Defended*, by A F Dugger, 14. p. Price 25 cents.

*The Sabbath for both Jews and Gentiles*, by A C Long, 4 pages, 1 cent.

*Sabbath Desecration*—8 pages, 2 cents, by S R Brinkerhoff; a tract for advance work on the Sabbath Question.

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

*The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

*Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

*Thoughts on the First Day of the Week*, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

*The Change of the Sabbath, Who Authorized it?* an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

*No condemnation in Christ*; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

*What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.

*The Kingdom of Heaven upon the Earth*, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

*The Rich Man and Lazarus*,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

*The second coming of Christ*, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

*The Christians' Hope*—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.

*Where are the Dead?* Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

*The Rich man and Lazarus*, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

*Sodom: Another Opportunity*, by Wm Glenn Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

*The Saints' Inheritance*, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

*Moody's Sermon on the Second coming of Christ*, 8 pages, price 2 cents.

*Faith, Repentance, and Baptism*, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

*Materialism*, by Jacob Brinkerhoff,—1 cent.

*The Two-Horned Beast of Rev. xiii.*, showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

*The Three Angels' Messages of Revelation xiv* 12 pages, 3 cts, by A C Long.

*Mrs White's Visions and the Seventh Day Adventists*, by Jacob Brinkerhoff, 16 pages 3 cts

*Marks or Ellipsis—Is it Right?* A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

*Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her visions to be erping and human, instead of divine, Price 18 cents, post-paid.

*Mrs White's Visions*, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.

*God's Law Perpetual: Its eternal obligations*, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.

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*The Testimonies of Mrs E G White compared with the Bible*, by H C Blanchard. 48 pages, 15 cts.

*Comparison of the Early Writings of Mrs E G White with Later Publications*, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

*The Sanctuary trodden under foot and to be cleansed*, of Daniel 8: 14, by Jacob Brinkerhoff —32 pages,—price 9 cents.

Advocate

VOL. XXII.

THE ADVENT

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